1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

in a village every *okka* must send at least one man and one woman to help in the work of the wedding, what he really means is that when there is a wedding among Coorgs or other high castes, every high caste *okka* must send one man and one woman. This does not, however, apply to the lowest castes. The latter, of course, do their share of the wedding work, but they are not included in the rule mentioned above. The contribution of the low castes is essential on every occasion, but they co-operate at a different level from the high castes. Again, where there is a wedding or death among the lowest castes, the high castes certainly help, but do not otherwise participate in the event. In brief, the solidarity of a caste results in a stressing of the ties between the members of the same caste living in different villages, while the solidarity of a village results in stressing the ties between members of different castes living in the same village. Caste ties cut across village ties, while village ties both limit the extension of caste ties beyond the village and stress the interdependence of the various castes forming a local community.

The unity of the village is stressed when disaster overtakes one of the *okkas*. For instance, when a house is destroyed by fire every *okka* in the village has to contribute in cash, kind, and labour towards the building of a new house and the maintenance of the unlucky *okka* till they are able to stand on their own feet. The latter are required to repay the money and goods given to them some time after they have recovered from the disaster. Several years ago the Kōṭera house in Bāḍaga village was destroyed by fire and the entire village co-operated in building them a new house.

When a death occurs among Coorgs, the news is announced by the firing of a rifle at regular intervals. Everyone who hears the shots has to suspend all work, including agricultural work, and proceed at once to the mourning house. The news of the death is also communicated through messengers belonging to the Poleya caste, and the Poleya servant of any Coorg house may be commandeered for this purpose. The master may not object.

Every *okka* in the village has to stand by the bereaved *okka* during the mourning period. They are required to attend to the fields and gardens of the bereaved *okka* till the latter are freed from the ritual mourning. They have also to supply the bereaved *okka* with food until the corpse is removed from the house: there

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

service to the State. The Jamma-ryots are still liable to be called out to repel outward aggression or quell internal disturbances, and to furnish all Police- and Treasure-guards, escorts, etc. in time of peace. Excepting old men and boys, there are now 7070 active Jamma-ryots of whom 4910 are Coorgs and, next in number, 1244 Gaudas.

The *Butty account* is a peculiar one and dates from the time of Lingarájender, who in 1813 had all the ricelands measured and the result registered; 100 butties of wet land mean an area which produces 100 butties at 80 seers per butty of paddy or rice in the husk. Since this produce, however, is depending on the fertility of the soil, it is clear, that the area of 100 butties varies according to the nature of the ground. There are 7 different qualities of fields, ascertained or supposed to produce 8, 10, 12, 14, 16, 18, and 20 seers of paddy respectively on an area of land, containing 256 square feet or a square of one kólu (bambu) 16 feet long, the original measure used for determining this account. To produce then 100 butties or 8,000 seers of paddy from these seven different kinds of fields, 1000, 800, 660⅔, 570, 500, 440¼, 400 times 256 square feet or about 5·87, 4·8, 3·92, 3·35, 2·93, 2·61, 2·35 acres respectively are required. As a fair average, therefore, 3 acres may be assigned as an equivalent of 100 butties of land.

Báné is the highland adjoining the ricefields and generally clothed with forest from which each farm obtains its firewood, manure, grass, etc.

Bariké is the low swampy portion of land adjacent to or below the paddy fields, it remains uncultivated and is used for grazing purposes.

No remission of the Jamma-rent is ever made, except under extraordinary circumstances, such as the death of several members of a family, the entire destruction of property by fire or the loss of a large number of cattle. In these cases

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

and when the produce of their lands has been very meagre, the Jamma-ryots are allowed to pay Rs. 10 per 100 butties *for the quantity of land which has been cultivated*, instead of *five* rupees *for the whole farm*. It is also customary, under such circumstances, or when only women and young children are left in the house, to permit the whole of the Jamma-lands to be sublet on vára-tenure (division of the crop in equal halves between the tenant and landlord) for periods ranging from 1 to 5 years according to the particulars of each case. On being invested with the proprietary right to a farm, the Jamma-ryot has to pay a donation of Rs. 10 per 100 butties called "Nuzur Kánike," in 3 yearly instalments, and a fee of Rs. one termed the "Gatti-Jamma fee," on taking possession of the land. On the same terms a Jamma-ryot may claim as much available land, as he may like to cultivate, provided he takes an entire farm, failing which his Jamma-rent is doubled for the additional portion. He likewise may also resign his Jamma-land or Government may, for good reasons, resume it. When invested with the land, by the Superintendent of Coorg, a formula is spoken, intimating, that the holder has received the hereditary right to the land on the feudal conditions laid down, and at the same time a handful of the soil of the land he has applied for is given to him. Similarly when resigning land, the Jamma-ryot lays down before the Superintendent a handful of the soil as a sign of his relinquishment of all rights to the land. Except with the consent of the Government Jamma-land cannot be alienated and is never marketable, nor can it be mortgaged.

A Jamma-farm consists of from 10 to 1,500 butties of wet land, according to the extent of soil susceptible of cultivation and from ancient times it had an apportioned number of slaves as "glebae adscripti." These became liberated under the British Government, but for many years their freedom was merely nominal and the economy of the Coorg houses